IMPRIMATUR

Geo: Stradling, Rev. in Chriſto, Pat. Gilberto Epiſc. Lond. à Sac. Domeſt.

Ex Æd: Sabaud.
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THE EXCELLENCE Of the ORDER of the Church of England, UNDER *EPISCOPAL GOVERNMENT.*

Set forth in a

SERMON

AT THE

Visitation at *BLANDFORD*, *Anno* 1640.

By *William Sherley*, B. D.

Printed for *Tho: Robinson* of *Oxford*. 1662.

TO THE

Right Reverend FATHER in GOD,

GEORGE,

By Divine Providence,

Lord Biſhop of *WINCHESTER.*

My Lord,

THis being the onely *Writing* of the *Author*, that is found to ſurvive both him, and the iniquity of thoſe times that oppreſt him, I am bold to make it my humble ſuit to Your Lordſhip, that for our ſecurity, leaſt after all the reſt, this Relick, which I may properly ſay, was ſaved, ὡς διὰ πυρός ſhould periſh alſo, You would give us leave to inſcribe Your great Name to ſo ſmall a Piece; So, as by Providence it hath eſcaped the fiery Deluge; being upheld by Your Name, no otherwiſe then the anti-diluvian *Memoir's* by the Pillars of Seth, ſhall it be ſecure from any future Deluge, and tranſmitted to Poſterity as a remainder, by which they may eſteem the greatneſs of their loſs in thoſe many

Papers both of him, and other worthy Perſons, rifled in the common Calamity. My Lord, *it is the confidence we have, that had God preſerved till now the Life of our Relation, You would have accepted his Perſon, that makes me thus forward to beg Your Lordſhips Patronage to this little Orphan, that ſome are pleaſed to think is too good to periſh: nor (however unable my judgement is in matters of this moment) will my affection and nearneſs to the Author, give me leave to have a leſs then the common eſtimation of it, That am*

Your Lordſhips moſt humbly
devoted Servant,

From the Inner Temple,
June 25. 1662.

Ri: Harris.

Text, 1 Cor. c. 11. v. 34.

And the reſt will I ſet in order when I come.

THE Church here on Earth, however She be the Spouſe of Chriſt, hath never yet been ſo fair, but that according to St *Ambroſe, inſtar Lunæ,* like the Moon in the full, ſhe hath always had her Spots: Theſe being one of thoſe Notes whereby She is to be known from that Elder Siſter of Hers, triumphant in the Heavens, the Church above. Some evidence whereof may be here obſerved in the Church of *Corinth*, which being planted by no meaner an hand then that of St *Paul*, how could it but be imagined, that the Harveſt would prove very good where there was ſuch a Seeds-man? and that few or no Weeds would have there grown up, where the Soil in its ſelf being firſt well prepared; the Grain likewiſe was ſo clean. But as in the Parable, ſo likewiſe here, the Husbandman had no ſooner ſown good Seed in his Field, but the Enemy came and caſt on Tares: for the rooting up whereof, St *Paul* compoſed this Epiſtle; an Epiſtle hereupon ſo full of bitter reproofs, as that *Tertullian* deems it to be *totam conſcriptam*, written all over from the beginning to the end, *non Atramento ſed Felle*, not with Ink, but Gall. I liſt not now to indite anew theſe *Corinthians* of thoſe Schiſms and Hereſies, for which my Apoſtle already hath, even in this Epiſtle, long ago, both arraigned and condemned

Amb: 3. Hexaem.

Tertull: Li. de pudicit. c. 14.

ed them alſo. That onely, what you for the preſent ought rather to take notice of, is this, That St *Paul* having throughout this whole Chapter taxed them for divers irreverent behaviors of theirs in the Church; and underſtanding too withal, that for want of decent *Ceremonies* in matters of Religion, many other things were amiſs amongſt them, he conceives it not ſo convenient to commit all to Ink and Paper, but reprieving the rectifying of theſe unto a farther day, he promiſeth, upon this employment, to come himſelf amongſt them: for ſo far hath he been pleaſed to expreſs his minde in the Text, ſaying here to them, in theſe words which now have been read to you, *The reſt will I ſet in order when I come.*

The words then, you ſee, are the words of St *Paul*, who being now at *Philippi*, writes unto the *Corinthians*, That for the redreſs of ſome certain matters in their Church, which were out of order, he would, by taking a Journey thither, vouchſafe them a *viſitation*: So that they cannot but be conceived, to be very appoſite for that occaſion, which hath called us likewiſe at this time together: The Face in the Glaſs, anſwering not the Face that looks upon it, after a more exact proportion, then theſe two ſeem to comply each with other. But that I may not be thought without method and *Order*, to handle a Text, the main end whereof is nothing elſe but Order, give me leave to quarter it out unto you with what evenneſs I may, into juſt four parts; which too, as having a reſpect not onely to the words themſelves, but to this our meeting alſo, ſhall be no other then theſe that follow. Namely,

Firſt, The Perſon viſiting, who promiſeth here to viſit, and that is St *Paul*, intimated here in the Pronoun, *I*.

Secondly,

Secondly, His Viſitation, expreſſed in the word, *Come.*

Thirdly, The end of his Viſitation, *To ſet in Order.*

Fourthly, The Object, or thoſe things that he meant to have ordered, which here lye veiled under this indefinite term, τὰ λοιπὰ, *the reſt.*

Of all theſe, and that too, according to the method that hath been propoſed; beginning with the Perſon viſiting, St *Paul*, whoſe worth was ſuch, as that he may very well be thought to have deſerved ſo far, as to have even at your hands, in the firſt place, an hearing.

Order, as it is conceived by *Nazianzene*, αὐτὴ τῶν ὅλων μήτηρ, the very Mother of Beings, and Womb of all Things: that ψυχὴ κόσμου, mentioned by *Ariſtotle* in his Book *De Mundo*; that Univerſal Soul, whereunto the World owes the benefit of its Preſervation: This being ſo eminent throughout the whole Univerſe, as that *Pythagoras*, from the meer Contemplation hereof, ἀπὸ τῆς ἐν ὅλῳ τάξεως, chriſtned firſt the World by the name of κόσμος: Nay, ſo great an obſerver of Order, is God Himſelf to be acknowledged, as that *Clemens Alexandrinus* is pleaſed to derive the Etymology of the Greek Word Θεὸς, παρὰ τὴν θέσιν, from his methodical placing and diſpoſing of all ſuch Bodies as have been created by Him: whereas, much to the ſame purpoſe alſo, it is a Note of *Nazianzen*'s, in that Oration of his which but now was cited, That the Almighty, being able in Himſelf to have made all

Naz. Ora. 26.

Stob. l. 1. c. 25.

Clem. Alex. 1. lib. Stro.

Naz. Orat. ſup. citat.

things in an instant, chose nevertheless, to produce them one after another; some on the first day, others on the second, and so on forward, until the seventh, ἵνα τάξις ἐνθὺς συνηστάλθη τοῖς κτίσμασι, to the end that Order might be of one and the same standing with the World it self. So that however St *Austin* hath raised a Question, whether or no, in case *Adam* had not faln, there should have been a *Sub* and a *Supra*, any Subordinations at all in the Societies of Men; and seems likewise to incline to the Negative, for that the very first time we meet in Scripture with the word Servant (which too, according to the forecited Fathers observation, is in the 9th of *Gen.* and the 25th) it being there spoken by way of a Curse; he from thence collects, that *Nomen istud Culpa Meruit, non Natura*, Sin alone, and not Nature, gave a Being unto that Condition: Yet for certain, ever since the Fall, as matters have stood, without an orderly *Series* of Men, wherein, as in a Predicament, some may be *Summa Genera* above, others *Species Infimæ* beneath, and a third between both, *Genera subalterna*, there can be no subsisting for any one Society whatsoever: This being so necessary for all Commonwealths, as that without this, so many Men being but as so much confused Rubbish, or like a multitude of Stones lying in an heap together, come to be without any benefit at all each of other; whereas, being once disposed of to such divers uses and several places, as they by their education have been fitted for, they then may make, not an handsome onely, but a good serviceable piece of Building. And if it be thus in the State,

Aug. de Civit. Dei. l. 9. c. 15.

State, then doubtleſs muſt it be more then ſo in the Church; She having ever been eſteemed an *Hierarchy*, whoſe Members ought, in that manner, to be ranked and ſorted into higher and lower *Claſſes*, as that hereupon at the 6th of the *Canticles*, and the 4th, ſhe is likened to an Army with Banners; nay, however an Army having once diſplayed her Banners, and going on upon a March, be a great Deſciple and Servant unto Order; yet is it conceived by St. *Chryſoſtome*, ὅτι ἡ τάξις ἐν ἐκκλησίᾳ ὄντων δουλοπρεπεστέρα τάξεως ἐν στρατιωτικῇ, that the Church in Her Diſcipline, is and ought to be more preciſe and regular, then the Field Military is in its. For hence, Beloved, came it here to paſs, that my Apoſtle Saint *Paul*, having planted now a Church in *Corinth*, ſuffers not thoſe *Elders* whom he had there ordained, to be their own *Biſhops*, or reciprocally, and by turn, as it were, to be Governors each to other; but knowing, that in the Church eſpecially, nothing could be more unequal then ſuch an equality, He therefore holds in his own hands the reigns of Government, he himſelf reſerves unto himſelf *Epiſcopal Juriſdiction*; which too, he did not onely exerciſe for that year and half alone (mentioned in the 18h of the *Acts*, and the 11th) that he lived amongſt them, all which time ἐκάθητο (as the word uſed there by the Holy Ghoſt in the Orignal, is moſt obſervable) he ſate there and governed, as a Biſhop in his Cathedral; but being once removed and abſent, he grew even in this reſpect the bolder towards them: whilſt in this very Epiſtle, at the 4th Chapter, and the 21 Verſe, he threatens them a whipping with his *Apoſtolical Rod*; at the 5th Chapter, and the 5th

Chryſoſt. 10 Hom. in 1 Ep. ad Theſſ.

Verſe, he ſends out a thundring *Excommunication* againſt the Inceſtuous Perſon: at the 11th Chapter, and the 2d Verſe, he conſtitutes *Canons* and *Ordinances*; whereas at the ſixteenth Chapter, and the firſt Verſe, he enacts a ſpecial *Edict* for the obſervation of them. Nay, finally that it might appear, that he was not wanting in any one particular that might declare him to be their Biſhop, he acquaints them here in the Text, that for the Ordering of all ſuch matters, as in that Church of theirs were yet out of Order, he himſelf would come and *viſit* them; and who is there but will acknowledge, that without all contradiction, *the leſs ever hath* thus *been viſited by the greater?* So that if we lay all together, and adde to this his viſiting here, thoſe other *Epiſcopal Acts* of his, but now ſpoken off, which he did otherwhere; and then, however that illiterate, ignorant Scotchman (for before ſo Learned an Aſſembly as this, to whom now I ſpeak, the Author, otherwiſe then ſo; is not worth a naming) hath in a jeer, as ſilly altogether as himſelf, been pleaſed to ſnear it out, that *Profecto Paulus fuit Peßimus Dominus Epiſcopus, Verily Paul was but an ill Lord Biſhop*; yet will it hereby appear, that Saint *Paul* (for however the Man, for fear of Idolatry, dur'ſt not beſtow the Saint on the Apoſtle, yet Religion hath taught us better manners then not to do it) that I ſay, even Saint *Paul* himſelf, did in his Authority *Lord* it as much, as any of thoſe our Reverend Prelates; whom he, out of the depth of his ignorance, can by no means fancy.

Scoti τȣ̃ τυχόντος Paracleſis contra Pan. Tileni Paræneſin.

Neither ought it to be conceived as a Marvel, that my

my Apoſtle, ſo early now at the firſt, erects this kinde of *Church-Government* amongſt the *Clergy* here at *Corinth*; ſince as if this were in a manner natural and eſſential to her, the Church ſeldom or never hath anciently been obſerved to have ſtood without it. Thus in the old Teſtament we finde, that amongſt the Jews, there were not onely *Prieſts* and *Levites*, but an *High-Prieſt* alſo, who was even then ſo lively an Emblem of *Epiſcopacy*, as that hereupon, ἀρχιερεὺς, and *Summus Sacerdos*, have ſince familiarly been uſed, in the Writings of the Ancients, no otherwiſe then as *Synonoma's* with the word *Biſhop*. Whereas in the New it is to be read, that our bleſſed Savior, whom *Ignatius* is not afraid to call ἀληθινὸν ἀρχιερέα καὶ μόνον εὖσαι ἐπίσκοπον; and after him too *Tertullian*, *Authenticum Dei Patris Pontificem*, all other Biſhops being, as it ſhould ſeem, but *Copies* onely taken from him; like one of that Order *licenceth* the *Twelve*, together with the *Seventy*, to Preach the Goſpel; until at laſt, immediately before his aſcenſion, lifting up his hands and bleſſing the Apoſtles, *Luke* 24. 51. *Per iſtam manuum impoſitionem* (as St. *Auſtin* ſeems to believe) *Apoſtolos ordinavit Epiſcopos: By that laying of his hands upon the Apoſtles, he ordained them to be Biſhops.* Sure I am, that Antiquity thought it no prejudice at all to the Apoſtles to have this Opinion of them, and therefore, as the Greek Fathers were wont to call Epiſcopal Government, ἀποστολικὴν ἢ ἀποστολίαν, and ἀποστολίαν ἢ ἀποστόλων: So likewiſe, who knows not but that it is as uſual with the Latine to ſtile the Apoſtles themſelves, in plain terms, Biſhops; as having no meaner authority for

Ignat. Ep. ad Magneſ. *Tertull. l. 4. cõtra Mar. c. 35.*

Aug. 97. quæſt. de Novo Teſt.

Theodoret. l. 4. c. 18. *Baſil.* *Cyprian: Ep. 65.* *Hieron: ad Marcellum.*

for this, then that of St. *Peters* own example, who in *Acts* 1. 20. ſpeaking of *Judas* his Apoſtleſhip, calls it there by no other name, then by ἐπισκοπὴν αὐτοῦ, *his Biſhoprick.*

But though *Epiſcopacy* lived in theſe Renowned Worthies, yet may we not imagine, that it died likewiſe with their Perſons; whil'ſt they, like thoſe that ran in the *Olympian* Games, delivered that Light into the Hands of Poſterity, which ſuch as went before had put in their's. Hence St. *Paul* ordained *Timothy Biſhop of Epheſus*, and (as there is good record to be ſhewn for it) *Titus* of *Crete*; both which, even by St. *Pauls* Commiſſion, exerciſed that meaſure of *Juriſdiction* in each of thoſe their *Dioceſſes*, as that it may be made to appear, that the Reverend *Prelates* of the Church, do, at this day, own no farther a degree of Authority, then that which Saint *Paul* in thoſe his Epiſtles afforded them.

Neither went this Fire out in later Ages, which at the firſt was ſo well kindled: inſomuch that as *Irenæus* ſpeaks it of himſelf, *Habemus annumerare eos qui ab Apoſtolis inſtituti ſunt Epiſcopi, & ſucceſſores eorum uſq; ad nos*: *That he was able, for his own particular, to give a Catalogue of thoſe Biſhops, that from the Apoſtles times had ſate before him in the See of Lyons*: So likewiſe *Epiphanius*, and *Euſebius*, taking in hand this Performance, have deduced from the Apoſtles, until the Councel of *Nice*, a Succeſſion of *Prelacy* in all the moſt famous Churches in the World, that then were extant. Whil'ſt Modern Chronologiſts, having brought down the

Irenæus, l. 3. contra Val. c. 3.

Epiphan. 66 Hæreſ. Euſeb. l. 5. c. 6. & 11. l. 6. c. 9. l. 7. c. 31. l. 8. c. 1.

the Line near unto this present Century, have hereby given unto the Pens of succeeding times, the occasion of going on with that Story, which God, out of his mercy unto his Church, will, I doubt not, but continue unto the Worlds end.

And shall this Sacred Order thus now be questioned, which having in all Ages hitherto, so fair Evidences to shew for its Title, hath ever yet been thought to be out of question? Shall the *Rochet* it self be yet at last disclaimed for a *Rag* of *Popery?* and for this very Reason, be thrown off by those very Arms themselves *that once did wear it?* How unhappy may we deem our selves, that so unworthy an Act as this, hath been reserved for the disgrace of these days of Ours. Whil'st it may be said of those, that have committed this infamous kinde of *Church Murther* upon themselves, what *Isidor* once spake of a certain dissolute Church-Man, one *Zozimus*, ἤρκουν μὲν τὴν θείαν ἱερωσύνην λυμαίνεσθαι, καὶ πᾶσαν αὐτῇ ὕβριν προστρίβεσθαι, that *These two alone have herein done enough, to draw a scandal upon all the whole Clergy of the Christian World.* But it is impossible to speak so loud, as to reach their ears whom this concerns: and therefore I turn from them, and address my self unto you, my Brethren, to whom I cannot but signifie, and that too in some such manner, as St. *Paul* once bespake his *Philippians*, telling them, as he at least says himself of a matter weeping; that when I look into Ancienter Times, and read in *Pelusiot*, that the People, as often as they met in the Streets with the Sacred Robe, were wont ever, in all humble manner, for to cry out, προσκυνῶ σὲ,

Isidor. l. 1. Ep. 118.

Isidor. l. 1. Ep. 490.

σι, (it ſounds well I am ſure in Greek, but knowing not how it would take with ſome of our Mother-wits in Engliſh, I therefore ſpare the Tranſlation) when I obſerve, that they reverenced the *Ephod*, ὡς τύπον τῦ χρισῦ, according to the ſame Author, as one that did bear the Image and Place of Chriſt; and afterwards caſt mine eyes upon this our Age, wherein many think they have Religion enough, *if they can but hate a Biſhop, and abhor a Ceremony*; how can I then but even from thence collect, that theſe our days are the very dregs of time, and that the World, running now as it doth ſtark naught, is come to its Lees? But however ſuch ſhallow heads as theſe eſteem of our Reverend Prelates, no otherwiſe then as of a gay uſeleſs Pageant, ſerving meerly for Pomp and Glory; yet deeper Judgements know how to demonſtrate plainly, that the Church her ſelf is not able to ſtand without theſe Pillars: I, for mine own particular, ſhould be very jealous of the validity of mine *Orders*, had I not known my ſelf to have received them from the hands of ſome one Reverend *Paul* or other. Whatſoever thoſe Tranſmarine Sons of the Presbyterial Board, may think of themſelves, yet were they to be tryed at the Bar of Antiquity, they would ſcarce be found to be of the *Tribe* of *Levy*. St. *Hierom*, who, being but a private *Prieſt* at *Bethlehem*, and diſcontented therefore with the meanneſs of his own Condition, grew hereupon, amongſt all the Fathers, the onely Man that ſpake hardly, at leaſt if not evil, of *Dignities*, doth nevertheleſs in that Epiſtle of his unto *Evagrius*, where he pleads moſt for the honor

Iſidor. l. 1. Ep. 136.

of

of *Prieſts*, appropriate the *Power* of *Ordination*, wholly and altogether to a *Biſhop* onely: *Quid facit*, ſaith he, *excepta ordinatione Epiſcopus, quod non facit Preſbiter?* as conceiving this to be an act utterly beyond the Sphere of a *Prieſts* performance. Hieron: Ep. ad Evag.

Whereas in after-ages, a Biſhop being on a time for to Ordain, and being enforced, by reaſon of a pain which he himſelf had in his Eyes, to ſuffer his Chaplain to read the Words of Conſecration, the ſecond *Hiſpaline Councel*, that was held then at *Sivil*, thought it requiſite to ſit on thoſe Perſons who had been thus Ordained; who finding a *Nullity* in their *Orders*, by reaſon the Words of Conſecration were not uttered by the Biſhop himſelf, in the fifth *Canon* of that Councel, adjudg'd them for no *Clergy men*. Binius, tom. 4. p. 559.

But whither am I now gone, or whither have I been carried, being called abroad by my Text, and theſe Times together? Whil'ſt the Perſon Viſiting, having had by this his allotted Minutes, if not more then comes to his ſhare, to ſpeak for himſelf, It will concern us now to haſten him to his Viſitation, which too, being at hand in my next Particular, comes now in the ſecond place, and that too in the Word, *Come*, immediately to be treated of.

Si Judicas cognoſce, Knowledge ought ever to be the Uſher, the Needle as it were, that is to make way for the Threed of Juſtice: Whil'ſt he that ſhall adventure upon the executing of the later of theſe, without ſufficient Inſtructions firſt in the former, may well be likened to thoſe Prepoſterous Governors, which *Munſter* Senecæ Trag.

Munſter, Coſmogra: cap. de Hungar.

makes relation of, who in an *Hyſteron-Proteron* Cuſtom that they had, as Barbarous altogether as themſelves, were wont, upon a ſuſpition, to condemn the Party whom they conceived to be a Malefactor, and then afterwards to try the Carcaſs. And therefore that my Apoſtle, being now as an Eccleſiaſtical Judge to ſit upon the ſtate of the Church of *Corinth*, might the better have ſufficient informations of thoſe things, that he was there to Order, he intends to make his own Eyes their over-ſeers; whil'ſt for that purpoſe he here doth promiſe, by way of Viſitation, to come himſelf firſt amongſt them.

Neither may we imagine that my Apoſtle came to write ſo well as he did without a Copy, as having many good precedents, which directed him to this particular courſe of proceeding, which here he took. Thus in that very firſt *Viſitation* which ever was held, for the ſetting in Order again our firſt Parents, after that irregularity of their's which they had committed, *Venit Omnipotens*, the Almighty Himſelf comes in Perſon to view the Delinquents; *For they heard the voice of the Lord walking in the Garden*, Gen. 3. 8. Nay, however this All-knowing Viſitor, by reaſon of his Omniſcience, might juſtly have ſentenced them without a Tryal; yet before he proceeds ſo far as the Act of Excommunication, for the expelling them out of a Paradice, he vouchſafes, as *Chryſoſtome* very well obſerves, ἠ ἐρωτᾶν, ἠ ἀπόκρισιν λαβεῖν, ἠ πάλιν ἐρωτᾶν, *To ask queſtions, receive their anſwers, and then again to queſtion them farther*: And why all this? but onely to

Chryſoſt. 17 Hom. in Gen.

teach

teach such as sit at the Stern of the Church this Lesson, That they draw not suddenly the Spiritual Sword upon every trifle: But as often as there is just occasion given to unsheath it, that they forget not the Words of the fore-cited Father, πολλῇ τῇ προσοχῇ, καὶ φειδοῖ κεχρῆσθαι, to use much deliberation, and have themselves an inward feeling of heart before they strike; as being at such times for to consider, that even in this very act, they cut off a Limb from the Body of that Church whereof they themselves are Members. *Chrysost. loc. supra citat.*

I list not to mention the Lords ordering of *Cain* for the Blood of his Brother *Abel*; the doom that he passed on *Sodom*; the punishment wherewith he confounded *Babel*: Though in all these God had his *Venit*, and his *Visitavit* also, for he went down to see whether their defaults were answerable to that Cry that came up unto Him. Having onely begun with the first Visitation which the Lord ever held, I shall end my Observation with that last Visitation which He intends to make; that general one I mean, when ὡς ἐν τῇ ἡμέρᾳ τῆς ἐπισκοπῆς, for so 'tis stiled by St. *Peter*, as in the day of an *Episcopal Visitation*, both quick and dead shall be summoned to appear before his *Consistory*. And though I dare not, with the boldness of the School-men, resolve on the *Ubi*, or the place *where* the Lord shall then sit and Visit, and therefore cannot direct you to what particular part of the World, that great Visitor of Heaven and Earth shall then bend His Progress; yet that the Lord, even then, shall have his *Venit*, a coming likewise, you have the Authority of an Apostle 1 *Pet. c. 2. v. 12.*

 for

1 Th. ſſ. c. 4. v. 16. for it; the Lord himſelf, ſaith St. *Paul*, ſhall deſcend from Heaven with a ſhout, with the voice of the Arch-angel, and with the Trump of God; the Saints ariſing out of their Grave to meet Him in the Air, ſhall welcome Him, as thoſe Ancients did their Prelates coming into their Cities, with Acclamations and Shoots of Joy; an Arch-angel ſhall be His Voice, His Cryer, and Heaven it ſelf ſhall ſound that ſummoning Trump, more powerfully then that Bell, which ere while for this purpoſe you all heard rung, to call you together.

And ſince that God Himſelf hath had His Comings, His Viſitations, no marvel that the Church of God, in imitation hereof, hath had Hers; whereby She endeavors to heal thoſe Breaches, which that great Compaſſer of Sea and Land, the Devil (*quo non habet Anglia Epiſcopum diligentiorem*, as old Father *Latimer* was pleaſed once to expreſs it) in thoſe his Viſitations likewiſe inflicts upon her. A practice of that Antiquity, as that even in the Old Teſtament may you finde ſome plain foot-ſteps of it: thus *Eliah*, you read at the 2d Book of *Kings*, and the 2d Chapter, went from *Bethel* to *Gilgal*, from *Gilgal* to *Jericho*, and from that to *Jordan*, viſiting the Children of the Prophets in all thoſe places; which doing too, immediately before his being taken up to Heaven, He ſeems to intimate by the very time it ſelf wherein He did it, that the Act was Divine and Heavenly, which He left till then to be performed. Neither ſtood *Eliah* in this Point alone, whil'ſt in this one particular undertaking of his, the

Latimer.

the later Prophets ſucceeded him, no leſs then they did in his office; and therefore at the 3d of *Zachary*, and the 7th, are they, as it is at leaſt in the Hebrew, ſtiled מהלכים Walkers. Whereas in the New Teſtament it ſaid of our Savior, that Great Biſhop of our Souls (for ſo is he called in 1 *Pet.* 2. 25.) that he *viſited* us from on High, *Luke* 1. 78. nay, that he went about all the Villages and Cities of the *Jews*, teaching in their *Synagogues* the Goſpel of the Kingdom, *Mat.* 9. 35. upon which place the Note of St. *Hierom* is, *Quod æqualiter vicis & urbibus & magnis, & parvis prædicavit*, That our Saviour *preach'd equally the Goſpel to the villages and cities, both to the great and the ſmall alike*: *Non conſiderans Nobilium Potentiam, ſed ſalutem Credentium*, *Not conſidering or having reſpect to the Power of the Noble, but to the Salvation of Believers.* And where the Maſter of the Houſe was ſuch, it may be well imagined that his Servants, the Apoſtles, would endeavor to ſhew themſelves like unto him; who were in this Point ſo active, as that their Life ſeem'd little elſe but a kinde of a continued Viſitation, and the whole World but one great *Dioceſs*, which they travelled over. The time would fail, ſhould I tell you with what expedition thoſe ἀποστολοι γεωργοι (for ſo are the Apoſtles ſtiled by *Iſidor*) thoſe winged Husband-men did flie from this place to that, from one Nation to another Country, ſcattering the Seeds of Diſcipline in divers Regions; planting ſome Churches, confirming others, reforming a third, and viſiting all. That Book which is written of their Acts, is full of no one thing more

Hierom. Comment. in 9. c. Mat.

Iſidor. Pel. l. 2. Ep. 251.

more then of this Act of theirs. Amongst whom nevertheless, we may not, but in an especial manner, make a particular Remembrance of this my Apostle here in the Text St. *Paul*, who having by his own acknowledgement, in 2 *Cor.* 11. 28. the *care* of all the *Churches*, with so an indefatigable an endeavor went from each to other, as that he appeared hereupon unto St. *Chrysostome*, ἀνθρωπος ἀσώματος, a kinde of somebody, no body, a body without a body, an Incorporeal Man. The Sun it self seems hardly to go a larger Circuit, then that which he, visiting, as his manner was, the Brethren, went over: Read but this *Itinerary*, as it is drawn out partly by St. *Luke*, in the 20. and 21. Chapters of the *Acts*; and partly by himself, in the 15th Chapter to the *Romans*, and verse 19. and you will then acknowledge, that there may a large Map be made of his Journals onely.

Chrysost. 34 Hom. in Gen.

But the Church being all this while without enclosure, lay hitherto nothing else but as so much Common: and therefore that it might appear how this so Ancient an Order went not out, when once distinction of Dioceses was brought in; look but upon those seven Churches of *Asia*, whom the Holy Ghost himself, in the second Chapter of the *Revelation*, hath been pleased so far as to take notice of: The Bishops of which several Churches, as it is Interpreted by a Learned Commentator, are therefore there called *Angels*, that so being put in minde of their Office by their Name, they might be ready, no otherwise then as those Ministring Spirits the Angels, to go hither and thither

Mendoz. in 1 Sam. 2. Tom. 1 523

thither for the better ordering of that particular *Dioceſs* which they were to govern.

And where the Wheel had ſo many good Hands to ſtir it at the firſt, how can it be expected otherwiſe then that it would keep long a going; which too it did in after Ages with that force and vigor, as that for the better keeping of it up, even beyond an uſual height, The Church thought it meet to create a new kinde of Order of Eccleſiaſtical Perſons, who being by their Office to go about, and ever and anon for to viſit thoſe little Vilages that it ſtood not with the Dignity of the Epiſcopal Robe, to come to himſelf, were therefore called περιοδευται, *Circuiters*: whoſe name, as I firſt finde mentioned by *Juſtinian*, ſo likewiſe is the reaſon why they were firſt ordained, ſet down by the Fathers of the *Laodicean Councel*, in the 57 *Canon* thereof: whereas *Zonaras*, in his Expoſitions of that very *Canon*, explaining both their place and their name together, ſignifies that they were therefore ſtiled περιοδευται διὰ τὸ περιέρχεσθαι, μὴ ἔχοντες καθέδραν οἰκείαν, in regard, for the keeping the Church in Order, they went continually round the Country, having in no particular place any ſetled Manſion.

De Epiſc. & Clric. lib. 4.

Zonaras Concil.

But ſince the Heavens themſelves which now rejoyce as a Gyant to run their courſe, ſhall yet, at the laſt, wax old, as doth a Garment, how could it but be imagined that this motion likewiſe ſhould in time begin for to languiſh? The decay whereof, divers Councels taking notice of, endeavored by their Canons and Conſtitutions to put new life into it; as knowing, that the Church

Church in Her Diſcipline and Doctrine both, would ſoon feel a Winter, ſhould not thoſe Lights of Hers, like that great Light above, the Sun, come yearly, by the Beams of their Authority, at a nearer diſtance then at other times to ſhine upon Her: which Councels, if you deſire to know what they were, are *Concilium Toletanum quartum. Canone* 35°. *Concilium Bracarenſe ſecundum. Canone* 1°. *Concilium Aralatenſe. Canone* 17°. with divers others, whom I am not ambitious here to quote. The Edicts of all which Councels, being taken into the Body of the Canon Law by *Gratian*, have grown hereby to be of that Authority, even in this our Church, as that the Year it ſelf is not more conſtant in the return of her Yearly Seaſons, then this our Church in Her as Yearly Viſitations.

Vid. Binii Concil. Hic citat.

Gratian. C. 10. q. 3. C. placuit.

Thus have I, you ſee, Beloved, from the example here of St. *Paul*, and from this his coming, which my Text makes mention of, preſented you with the Story of *Eccleſiaſtical Viſitations:* which ſince, for many Ages together, they have been much obſerved, it cannot, without infinite prejudice to the Wiſdom of the Church, be conceived, but that there may divers weighty reaſons be given for them.

And indeed who knows not, how the Ear of Authority may eaſily be abuſed in her Informations, concerning ſuch Particulars as lye remote, diſtant from her? ſince that all Allegations paſſing *per Aurium & Linguarum Traducs* (as *Tertullian* phraſeth it) through the hear-ſay of divers Tongues and Ears; like Waters running through Mines of a ſeveral nature, looſe uſually

Tertull. Apol. cap. 7.

ly their own genuine reliſh, changing their taſte now for the better, and now again for the worſe, by having a ſtrong tang ever of that Man's diſpoſition who at the laſt hand relates them. Hence, when the cry of *Sodoms* Tranſgreſſion travelled ſo far as from Earth to Heaven, the Lord ſeems not, at that diſtance, to give credit to it, but reſolves to go down and ſee, and then to judge her, *Geneſis* the 18th and the 21. in imitation of which Example, Saint *Chryſoſtom* preſumes to counſel thoſe that have the Authority either of Church or Commonwealth put into their hands, μὴ ἐξ ἀκοῆς κατα-δικάζειν, not to account every crying information that rides Poſt unto them, ſufficient Evidence whereon for to paſs a Sentence; but at ſome certain appointed Seaſon for to go themſelves, that ſo thoſe Fallacies, which diſtance otherwiſe might impoſe upon them, being thus prevented, Falſhoods may not then dare to appear before them. *Chryſoſt. Hom. 13. in Gen.*

And as Authority, were it not for theſe Viſitations, might in ſome Particulars hear too much; ſo likewiſe in other-ſome might it hear too little: whil'ſt divers defects of the Church, here and there abroad, come hereby alone oftentimes to be known: Even as Saint *Paul* at the 17th of the *Acts*, going through the Streets of *Athens*, obſerved thereby ſome ſuch Superſtitious Cuſtom, which had he not been there himſelf, might for ever, happily, lain undiſcovered. For albeit ſome, like *Hermogenes* in *Tertullian*, think it *officium bonæ Conſcientiæ*, the part of a good Conſcience to be blabbing ever all that ill which they

know of any; yet to be an Informer, is somewhat in it self an odious Office: from which too, some dispositions are so averse, as that many a Church-warden (the more the pitty) giving up an *Omnia benè*, when as indeed an *Omnia Peßime* had been of the two the truer, hath been known at such Meetings as these, to have chosen to be guilty, rather of Perjury it self, then in this Particular to discharge his Oath and Duty. Whence the Ear of Government, by reason of these blank Presentments, can never hope to have so exact Intelligence as is needful for her; and therefore how requisite is it that the Eye of Government, like His at the first of the *Revelation* and the 13th, *walking in the midst of the seven golden Candlesticks*, should endeavor, in part, to be its own Informer: Whil'st she might by these means observe here, the House, even of God Himself, in this or that part so ruinous; as that were it but an House for a Man to dwell in, it would scarce be thought Tenantable; and there a Church-man, as little going, as living suitable to the gravity of that Holy Profession which he hath undertaken. In one place, the *Ceremonies* of this our Mother all dis-used,; and in another, the *Canons* themselves made no otherwise then a dead Letter, to be of no force or power. In this Congregation, that most Heavenly piece of Devotion, the *Litany*, for many Years since banished as *Apocryphal*; and the rest of Divine Service so curtailed, upon every occasion, and like the Garments of *Davids* Servants, so cut off at the wast, as if the Prayers of the Church

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were of little other uſe then to ſerve onely, as Muſick before a Play, to entertain the Company till the Seats be full: Whereas it may ſo fall out, that in the very next Pariſh, a Sermon on the contrary hath been ſuch Dainties, as that the People, unleſs it be upon ſome great Solemn Feaſt or other, have not had that Diſh ſerved up unto them. Thus, thus may he that travels over a County, obſerve here and there the noyſom Smells, the Boggs, and the Myre of it; whereas by viewing of it at a diſtance, or in a Map, he ſhall ſee onely the Towns and the Woods, the Rivers and the Hills, nothing but what is fair in it ſelf, and a Pleaſure likewiſe to the Eye for to behold. How ſingular therefore a deſign of this was Saint *Paul*'s, worthy altogether of ſuch an Apoſtle as He for to undertake: who, the better to finiſh that Reformation which he had begun, concludes upon a Coming amongſt his *Corinthians*; that ſo, as for thoſe matters which in that Church of theirs were not as yet redreſſed, he might by this his *Viſitation* put likewiſe in *Order*, as being the end of my Apoſtles Coming or Viſitation, and therefore in the next place now to be treated of.

Will I put in Order: The Word in the Original is διατάξομαι, which ſignifies *Ordinabo, Conſtituam, Præſcribam*; ſo that my Apoſtle here in this place, according to the Judgement of the beſt Commentators, aims wholly at ſuch things onely as belong unto outward *Order* and *Diſcipline*; or as St. *Auſtin* is pleaſed to expreſs it, *ad Ordinem Agendi*, to the Ordering of all

Aug. 1. *Ep ad Januar.*

ſuch Services, as in the Church were to be performed. A matter, it ſhould ſeem, of no ſmall conſequence, in regard my Apoſtle beats ſo often and ſo much upon it: who having here ſpent no leſs then a whole Chapter upon this one Buſineſs, falls nevertheleſs upon it again in as ample a manner, as here he doth in the 14th Chapter of this very ſelf-ſame Epiſtle: where, having inſiſted likewiſe upon the Ordering of divers other Particulars in the Church, his concluſion there at the laſt is this, πάντα ἐυσχημόνως καὶ κατὰ τάξιν γινέσθω, *Let all things be done decently, and in Order*, ver. 40. Nay, that he might the better mould his Son *Titus* to this his temper in Church-affairs, he lays his Commands upon him, in the firſt Chapter of that Epiſtle, and the 5th, to *Order the things that were wanting* in the Church of *Creet*, ſuch it ſeems as St *Paul* himſelf had not diſpoſed of at his being there.

And no marvel neither that my Apoſtle both here and other-where, in himſelf and others, ſeemed ſo zealous for Order: The Church being, as anciently ſhe hath been ſtiled, ἡ εὐταξία διδασκαλεῖον, *The very School of good Order*, wherein Leſſons of Order are daily to be taught, and learned, and practiced alſo: Nay, Order hath heretofore been conceived ſo proper unto the Church, as that by this, no otherwiſe then as by ſome peculiar badge or cogniſance, She anciently hath been known. No ſooner had *Jacob*, in that Viſion of his, beheld the Orderly aſcending and deſcending of the Angels from Heaven, together with the Lord Himſelf, ſtanding at the top of that Ladder whereon

Conſtit. Apoſt. l. 8. c. 31.

whereon they went; but being once awaked from this his ſeeing of ſo much Order, he preſently makes to himſelf this peremptory Concluſion: *This is no other then the Houſe of God*, Gen. 28. 17. Whereas our Saviour, out of the great deſire he had to ſee no irregularity at all in the Temple, vouchſafed oftentimes to heal the Blinde, the Dumb, the Deaf and the Lame, even in the Temple; as if it had been ſo great an eye-ſoar to Him, that any in that place eſpecially, ſhould want either an Eye to read, or an Ear to hear, or a Tongue to ſpeak, or a Knee to bow, when the Diſcipline of the Church required theſe Duties of them, as that he choſe rather to be at the expenſe of a Miracle Himſelf for their redreſs. And were our Savionr yet ſtill on Earth, as indeed He is now in Heaven, how many ſuch Cures as theſe might He meet with in moſt Congregations? Some being blinde, by reaſon of a *Cataract* of wilful Ignorance that is grown over their eyes; others lame, in regard of a ſtrong *Convulſion*, which Rebellion and Inconformity have cauſed in their Knees; whereas a certain prejudice againſt the Liturgy of the Church hath ſo far poſſeſſed a third, as that this alone to them is a *dumb and a deaf Spirit* alſo, making them oftentimes to have the uſe neither of Tongue nor Ear in theſe our Aſſemblies: The Fancies of whoſe *Humors*, were they but once fed and cheriſhed, the Church would ſoon leave of to be what at the 4th of the *Canticles*, and the 12th, She is ſtiled, *A Garden encloſed*: A Garden being ordinarily a place of ſo exact contrivance, as that here may be obſerved a Knot, there a Square; next

to

to that a Bank; and above that again a Walk, hem'd in with Trees that ſtand in a row, at an equal diſtance each from other; all things being done there by line and meaſure, & diſpoſed of to the beſt advantage by method & Order: whil'ſt the Church would be then a Wilderneſs, or a Foreſt rather, where without any diſtinction at all, a Lilly, a Thorn, a Bryar, Straw-berries and Thiſtles, good and bad might be ſeen to grow all upon one piece of Turf together: inſomuch that *Babel* it ſelf, no nor the Primitive *Chaos* neither, were never guilty of a greater Confuſion then that which would be then acknowledged for to be in Her.

But the Text ſpeaking as here it doth, not of Order ſimply, but of putting in Order, may not but be conceived to look equally two ways at once; whil'ſt hereby it doth not onely point at the Neceſſity of Orders in a Church, but it reflects likewiſe upon their Perſons, in whoſe hands it lies to enact theſe Orders: ſo that as from the one ſide it is to be gathered, that there is no ſubſiſting for a Church without the having of Order, in regard that Ceremonial Circumſtances, being abſolutely neceſſary for the performance of all outward Acts whatever, without rules given and obſerved concerning times, places, manner, and the like, there can be no outward Worſhip done unto God: So likewiſe from the other is it to be underſtood, that every one is not Maſter of the Mint ſo far, as to preſume to ſtamp this Coyn; this being a Prerogative wherein they are to be ſharers onely, to whom the Government of the Church belongs: which

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is the reaſon that here in the Text, it is not one (*1*) that comes, and another (*1*) that puts in Order; but it being the ſame (*1*) in both, it's the ſame numerical St. *Paul* that divides himſelf between both theſe acts.

And indeed, many are the Orders which we finde St. *Paul* to have made for the Meridian of the Church of *Corinth*, divers whereof are to be read in the preceding Verſes of this preſent Chapter: all which he enacted to make uſe of a diſtinction which he himſelf ſo much harps on in the 7th Chapter of this Epiſtle) *not by commandment, and as from the Lord, but by permiſſion, and as from himſelf*, giving herein his Judgement, as one that had obtained mercy of the Lord to be faithful. Wherein, that I may not be thought to have delivered any private Opinion of mine own, know that you have all this warranted unto you under the hands of the deſervedly Honored Angel of the Church of *Sarum*: *Apoſtoli* (ſaith he) *quatenus erant ordinarii Eccleſiæ Rectores de hiſce ritibus externis pro ſuâ ſapientiâ ſtatuebant, quod ad ædificationem Eccleſiæ facere videbatur*: The Apoſtles, as they were ordinary Governors of the Church, preſcribed, as concerning outward Rites, ſuch things which they in their Wiſdom thought to make moſt for Edification; which Words are in that incomparable Work of his, *De Judice Controverſiarum, Cap. 16. Rat. 2ª*. Biſhop *Davenant, de Jud: Controv: cap. 16.*

So that my Text being thus opened, affords us in this place ſuch a parcel of Divine Truth as this, namely, That the Authority of making Orders, whereby to govern each particular Church, is a Prerogative, which

which those that sit at the Stern thereof may rightly challenge: St. *Paul*, you see, after an ordinary way did it here in the Church of *Corinth*; and therefore those that are his Successors in the like condition, may lawfully assume to themselves the like employment. A Doctrine of that Evidence and Consequence both together, as that this Church of ours, in those few Articles of Hers which She hath published, hath thought it in Her Wisdom meet, to avouch it no less then twice in two several Articles, *Article* the 20th, and the 34th. Nay, before ever that Book of Hers saw light, those great Reformers, under King *Edward* the sixth, concluded as much, which too, was done with that measure of zeal, as that Bishop *Bonner* was enjoyned, by the Kings Councel, to Preach at *Pauls-Cross* this Doctrine; my Authority for both these, is *Fox* in his *Acts and Monuments*, 2° *Edvardi sexti*. Neither hath it been given to Men of this Climat onely to be of this Opinion, since those Reformed Churches that have been beyond the Seas, have herein yielded unto us the right Hand of Fellowship. Witness the *Confession* of the Reformed Church of *France*, published in the Year, 1562. *Fatemur* (saith She) *tum omnes, tum singulas Ecclesias hoc jus habere, ut leges & statuta sibi condant ad Politiam communem inter suos statuendam*: Witness likewise the consent of the *Lutheran* Divines, set down in that *Auspurge Confession*, whereof *Melancton* was the Contriver; whose words, much to the same purpose, are *Licet Episcopis & Pastoribus Canones constituere, ut singula in Ecclesia fiant secundum Ordinem*. Nay, Reverend

See the Book of the 39 Articles.

Fox in his Book of Acts and Mon.

Extat hæc confessio apud Calvinum, lib. opuscul.

Auspurg. Confess. art. ult.

rend *Calvin* however conceived by ſome, to be none ſo the greateſt Friends which the Church ever had, ſtickles nevertheleſs ſo earneſtly for this, in the 4th of his Inſtitutions and the 10th Chapter, as that thoſe who ſhall caſt an eye one what he there hath written, cannot but judge him to be very zealous for it.

Niether ought it to be conceived, that theſe Sons of the Church in honour of their Mother, have endeavoured herein to flatter her into a greater Priviledge, then that which by right belongs to her. Ἀλλο τι κήρυγμα, ἄλλο τι δόγμα, is an ancient diſtinction made heretofore by St *Baſil*, Predications and matters of Faith are one thing, and Placits or matters of Order another. (For ſo is the Greek word δόγμα there, as I conceive to be underſtood, the word Ceremony being not of ſo ancient a ſtanding in the Church, as to be found in the writings either of the Greek or of the Latine Fathers. St *Auſtin* in his Retractations, makes in his owne behalf an Apologie, for that it once dropp'd unawares from his Pen.) And however the Church of Rome dare extend her Commiſſion ſo far, as in reſpect of the former of theſe, to make new Creeds, (for ſo Pope *Pius* the fourth did;) and to blot out one of the Commandements of the Decalogue, for that it gain-ſayes thoſe Jmages which they are reſolved to ſet up and worſhip, *Nos vero talem non habemus Conſuetudinem*, we have no ſuch cuſtome, nor the Church of God; we cannot find in our hearts for to be ſo cruell, as for the ſatiſfying of our owne cauſeleſſe Fancies, to mangle thus the body of Religion, which our Fore-fathers to the leaſt

Baſil. lib. de Spiritu. quinto cap. 27.

Auſtin. l. 2. Ret. c. 37.

Tittle therof, have even with the losse of their owne blood preserved entire. All the Power which we assume to our selves, is only about the outward dress and attire of the Church, in causing that to be suitable always to her Condition: This being a liberty which in all ages hath so far been Challenged, as that a great part of that apparell it self, wherewith the Apostles thought fit to cloath Her, within a Century or two, grew to be cast off and antiquated; insomuch that the Holy Kisse, the Feasts of Charity, Abstinence from things strangled, the imploying of Widdows in Ecclesiasticall Services, with the like (however Orders all of the Apostles owne Composing,) in some short time came for to be disused. Wheras we read likewise of St. *Ambrose*, that in his owne Church at *Millaine*, abrogated an old Order which they had of Feasting at the Tombes of the Martyrs; in regard the People in his time made it an occasion to draw on drunkennesse. Nay, however *Trina Mersio*, the threefold dipping in the Sacrament of Baptisme, was at the first established upon no meaner a Ground, then for signification of the Three Persons in the Blessed Trinity, yet by reason the *Arians* took the advantage thereof to countenance their Heresie, the Fourth *Toletan* Councell blotted that Order out of the Rubrick. And why may not the Church still be Mistress of so much Power as to do the like, as long as those Sonnes of Heirs, who are set for to rule, are engaged in the Action: whereas, if every Private Member should be suffered to have therin a Finger, how might we then in time look to have as many

Vid. Ludo. Viv. in Aug. de Civit. dei l. 6. c. 26.

Binius. Con. cil. Tolet. Can. 510.

many Editions of Service-books, as there is of Almanacks, every year a new one? as also, there would be then, here in the Temple, as much Variety of Gesture as there is of Faces, whil'st one disliking this Ceremony, another that, a third questioning all, nothing of Order would be then agreed on. St. *Bernard* notes it of the People in his days, that whereas the Lord (in the twelf Chapter of *Exodus*) commanded the *Israelites* in token of their deliverance out of *Ægypt*, to kill a Lambe, and to sprinckle the blood thereof on the doot posts with a Branch of Hyssop, and after that, (in the fifteenth Chapter of Numbers) enjoyned them further, to make Fringes in the borders of their Garments, to mind them hereby of his Commandements, and to put upon the Fringes, a Ribband of Blew silke; They grew so bold as to aske, why the Remembrance of the *Israelites* deliverance was to be done by the blood rather of a Lambe, then of a Goate, or a Calfe, or a Bullock, or of Turtle doves, and why with a Branch of Hyssop, rather then with Rose-mary; as also, why the minding of Gods Commandements was to be exercised rather by Fringes then by Laces, in the borders of the Garment rather then in the mid'st, with blew Ribbands rather then yellow or green; Thus were the People there so great over-weeners of their owne Particular private Fancies, as that hereupon they proceeded so far, as to question the Lords owne Ordinances. How much more would they pick a quarrel at each others Orders, were they but once admitted unto such compositures? it being usual with Persons of

Bernard lib. de interi: domo.

that Quality, who have not been beholding to Education for ſo much judgment, as might ſerve them to correct their Fancies; to think no Muſick ſo good, as that which they make themſelves, and to conceive their own Children, though never ſo ill-favoured, to be nevertheleſs very fair.

And here, Beloved, we have all great reaſon to bleſs the Lord God of Heaven, for that he hath been pleaſed to be ſo Favourable to this Chuch of Ours, as ever ſince the Reformation, to continue to her ſuch Nurſing Fathers, who have in that manner Ordered all Things, as that for Doctrine and Diſcipline both, ſhe may now be very well conceived to be the wonder of the Chriſtian World. For to ſay nothing of the Former of theſe, and the unparalel'd Purity thereof, in regard my Text gives me not here any hint to reflect on that, how hath her Diſcipline been in that manner contrived, as that whereas there are required, even by *Calvin* himſelf, in Church Rites but three Conditions; namely, *In Numero Paucitas, in Obſervatione Facilitas, in ſignificatione Dignitas*; theſe Three are all ſo Eminent in our Rites and Ceremonies, as if none but *Calvin* had been at the firſt, the Compoſer of them? For however, there are many great Clouds of Ceremonies in uſe with the Church of Rome, a Number of thoſe are by us at this day diſpell'd; So that now there ſeemes to be left no greater Quantities of leaves, then may be thought requiſite to preſerve the Fruit. Whil'ſt our Church her Orders likewiſe are of that eaſie Performance, as being ſuch as concerne our kneeling

Calvin l. 4. inſt. c. 10. §. 14.

1°. *in numero Paucitas.*

2°. *in obſervatione Facilitas.*

ling at this part of the Leiturgy, our ſtanding at that, our Hearing now, then our Singing of an Hymne, with the like; as that I know not how Eaſe her ſelf could poſſibly wiſh for a more favourable imployment. And as for ſignification, ſhe is in that moſt remarkable, whil'ſt there is not ſcarce any one Rite or Order of Hers, but is a kind of viſible Sermon, putting us in mind of ſome one good leſſon or other, as often as we are to uſe it; inſomuch that they who will not be brought to hearken to what we teach, by looking on what we doe in ſuch places as theſe, may in a manner read what we believe.

3°. *in ſignificatione dignitas.*

Neither is this Church of ours ſo farre indebted, as ſome think ſhe is, to the Sea of Rome, for many of thoſe Ceremonies that fill her Rubrick; ſince that however they have been, it may be, in uſe with the Romiſh Faction, yet being the Rites of ancienter Primitive times, why may not we by a Right of our Owne, lay as good claime to them, as thoſe Sonnes of the *Papacy* have done before us? they I confeſſe, by faſtning their foule hands firſt upon them, have ſullied and ſoyled them greatly; which Pollution nevertheleſſe of theirs, we by freeing them from that abuſe which they have put upon them, have waſhed off: whereas, ſhould our Primitive Reformers for this reaſon only quite have caſhiered them, this indeed might have ſeem'd *Curatio*, a Cure to the purpoſe, *ſed Curatio Carnificis non Medici*, as ſaith that great Oracle of Wiſdome *Caſſander* excellently, But

Caſſand. Conſult.

But the cure of an Hang-man not of a Physician, not of one that destroys only the disease, and keeps the man alive that had it, but of one that makes a riddance of both these at a clap together.

No Marvail then, all things being so ordered with us as they are; that ev'n strangers and Forrainers have been so farre taken with the Beauty of this our Mother, as that they, like so many Voluntaries have pressed their own Pennes to doe Her Service by way of defence; Such as have been *Bucer*, and *Peter Martyr*, and *Calvin*, who as they were Men of Renown and famous all in their Generations, so likewise have they in their several writings fought against such as have oppos'd Her Discipline: nay, a certain French Embassadour, one Marquess *Regnej*, in the beginning of our late Kings reigne, of blessed Memory; veiwing of our Church Orders, first at the Cathedral in Canterbury, and then at his Majesties Chappel royall at Court, said hereupon, that if the reformed Churches in France had kept the same Order as we have done, he was assured there would have been in that Country many thousands more Protestants then now there are: which Passage I should not peradventure (in this place that now I here stand before you in) have taken notice off, had not his Reverend Pen who compiled the story of the Conference at *Hampton-Court*, thought it meet for to have published it unto the World.

Bucer lib. de Refor: Eccles. *Pet. Mart. ep. ad Hooperum.* *Calvin ep. 200.*

Dr. *Barlow Conf. Hampt. Court. p. 38.*

But alas, how hath this our Mother, who hath been admired thus by strangers, been despised nevertheless by

by Her owne Children? ſo that it will be an hard matter to ſay, whether Her happineſs in the One, or Unhappineſs in the other, be of the two the greater: whil'ſt ſome unnaturall Sonnes of Her owne, ſuckled by Her in Her Boſome have traduced Her ſo farre, as to call Her Church-Muſick Meretricious, Her Reſponſals and Readings of the Pſalms *alternatim*, the toſſing of Tennis-balls; her Collects becauſe but briefe, Cuts and Shreds of Prayer; her Choice of Epiſtles and Goſpels, the mangling of the word of God; inſomuch that neither the Hymne of Glory, the Creed, the Nicene I mean, and that of *Athanaſius*; no, nor the Lords Prayer it ſelf, have eſcaped them without a moſt bitter cenſure; all which ſeem to me, at leaſt for to be ſo ſtrange, as that common Charity would not have ſuffered me to have believed the leaſt Tittle thereof, were not all this and more to be read in their own Books and Writings. Nay, becauſe our Temples begin now to appear ſomewhat like, what they are, the Houſes of God, wherein the Lord ought to be worſhipped in the beauty of Holineſs, becauſe our Sanctuaries have of late been entred with that lowlie Reverence as becomes the Courts of the moſt High; how hath this our Virgin Mother been lately ſcandalized, as if ſhe were turning Harlot, in going a whoring after Popiſh Vanities? But what Credit do theſe ſilly Libellers do in the mean time to the Sea of *Rome*, in calling that Popery, which the ancienter Purer times will not be aſhamed to own as theirs;

See T. C. *apud* Archwhitgift. *The view of the Popiſh abuſes remain.* 1. Oxford *Anſwer to the humble Petition.*

theirs; amongst whom, as there is mention made of Churches that have been ἀργυρένθετοι καὶ χρυσοκόλλητοι, so adorned and even embossed with Silver and Gold, as that they seemed θαυμάσιον, a kind of wonder to as many as beheld them: So likewise is there to be read (in the *Jus Orientale*) of some such thing as ἄστασμοι τῶν θείων ἐδάφων. Nay in St *Austin* of a *Terram Fronte concutientes*, men not entring then the Church, as ordinarily now many do, with that gesture and countenance, as if they went thither, rather with authority to dispossess God of his House, then to humble themselves before him; whilst in the words of the Psalmist rather, *they then came and worshipped, and fell down and kneeled before the Lord their Maker*: And therefore what shall I say to these, or how may I hope to move them? Shall I endeavour to unbend their stiff spirits by gentle Persuasions and loving exhortations? but presuming that such Physick will be too weak to move their tuffe Tempers, I may not but think of some such strong Doses as that, which I meet with in the Writings of an *Italian* Prelate, who hath a saying, *that where God comes, and sees his House for to ly neglected, even in that dust that he finds there, he writes the sinns of those, by whose default it was kept no better*: And what the Finger of the Lord once writes, be it but in dust, is to be conceived to be as durable, as if it were engraven with the pen of a Diamond in a Pillar of Marble. And thus hahing now declared unto you at large, the end of my Apostles coming or Visitation, which was, for to put in Order, and withall, taken the occasion

Cyril. 14. *Catech.*

Euseb. 10. *lib.*

Frederic Borrom. *Synodal.* 13.

occaſion of diſcharging that duty in mine own Particular, which the *Canons* of our late Holy Synod hath laid on us, in ſhewing the laudibleneſs of the Orders and Ceremonies of the Church of *England*. It remaines that we now proceed to thoſe Things, which my Apoſtle meant for to put in Order; and they as I told you are here veild up in this Indefinite Terme τὰ λοιπά, the Reſt, *The Reſt will I ſet in Order, when I come.* Can. 3.

What thoſe, Reſt, Things were, which my Apoſtle intended at his coming amongſt the *Corinthians* for to have Ordered, I find neither here nor otherwhere expreſſed; ſo that Commentators by reaſon of this my Apoſtles ſilence, having but a cold ſent to hunt by, are generally all of them at a Loſs: ſome running this way, and ſome that, as their own private Fancies, and ſuch conjectures as they make to themſelves, ſhall ſeem to lead them. Seeing therefore it is ſomewhat dangerous, there to ſet up Sails for a further Journy, where neither Sun nor Star appears for our Guidance, and whereto we have no certain Card of our own to ſteer by; I hold it the ſafeſt courſe here to caſt mine Ankor, ſhutting up all in one Word only of Exhortation, which alſo ſhall be no other then that which this very point it ſelf may be made to yeeld us; whilſt this word τὰ λοιπὰ *the Reſt*, however it be indefinite in it ſelf may ſerve, nevertheleſs to Teach you all your duties.

Firſt, then as for you the Wardens, who being, as you are told by *Lindwood*, *Eccleſiæ Oeconomi*, the Lindwood *Conſtit. l. 3. de Cler. non Reſid.*

Churches Oeconomiſts, that are by your Place, to provide for Her Wants; nay, who have been conceived to be ſo far the Hand of the Biſhop for the putting his Mandats in Execution, as that in ſome of the Ancient Councels you are ſtiled ὑπηρετούμενοι the men employed by him, and ὑποτεταγμένοι Men ordered by him, let this τὰ λοιπὰ heer in the Text be your Remembrancer ſo far as to cauſe you to Preſent all thoſe things, which you in your ſeveral Churches know yet ſtill to be out of Order. Which that you may not think to be meerly a Freewil buſineſs, or a matter at pleaſure only, know, that in caſe you do it not, by Vertue of the Oath which for this purpoſe hath been taken by you, you are guiltie of Perjury, and ſo (for that I conceive will work moſt with you) liable to the heavy Cenſures of higher Courts.

Concil. Gangr. C. 7. & C. 8.

And as for you, Much Honoured (for as Commentators upon good grounds conceive St *Paul* went not himſelf, as he here reſolved, to *Corinth*) who are in the place of our Reverend *Dioceſan*, and now come to order ſuch grievances as ſhall be made known to you, if there have been with you a τὰ λοιπὰ, any ſuch things I mean, which in thoſe bills as have been preferr'd, you have not taken ſufficient notice of, he that here ſtands on high, caſts himſelf ſo low as your feet, for to beſeech you that admitting ſuch things into your further thoughts, you would be pleaſed to ſend out your edicts for their Reformation.

Nos qui vobis videmur loqui de ſuperiori loco, ſub pedibus veſtris ſumus Auguſt.

But as for you, My brethren, ſince you at your very firſt entrie into the miniſterie, all took Orders, and are therefore

therefore now all men of Orders: There is nothing I hope with ſuch as you, that is out of Order; but if there be, let this τὰ κοινὰ here in the Text have ſo much influence likewiſe on you, as to cauſe you to be your own Ordinaries ſo far, as by amending in your own Perſons what is amiſſe, to put all that in Order. Thus ſhall theſe our yeerly Meetings be freed from thoſe Jeers and Scoffs, which ſome envious Tongues have been ready to caſt upon them; whileſt theſe our Viſitations then ſhall be to the Reforming of every one of us in Particular, to the Honour of the Church in general; and finally to the Glory of God the Father, God the Sonne, and God the Holy Ghoſt; to which Bleſſed Trinitie in Unitie, and Unitie in Trinitie be aſcribed all Majeſty and Worſhip, both now and eyermore. AMEN.

FINIS.